

# THE LATTER-DAY SAINTS'

# MILLENNIAL STAR

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*"Behold, the day of the Lord cometh, cruel both with wrath and fierce anger, to lay the land desolate: and he shall destroy the sinners thereof out of it."*—ISAIAH.

No. 50, Vol. XXVI.

Saturday, December 10, 1864.

Price One Penny.

## SYNOPSIS OF REMARKS

BY ELDER DANIEL H. WELLS, OF THE QUORUM OF THE FIRST PRESIDENCY,  
IN LEEDS, OCTOBER 23, 1864.

*(Reported by Elder John Nicholson.)*

Beloved Saints, after hearing from the brethren, I arise before you for a short time, if only to say good morning and God bless you. I have been truly interested this morning, and have listened with great pleasure to the brethren expressing their feelings. This is one of the objects for which we have assembled here to-day, as well as to hear them give a report of their labors and a representation of the people among whom they are laboring, and thus be enabled to judge also of their spirit. The instructions which have been given have been rich and good, and my impression is, that the brethren are doing all the good they can. They have the truth to impart unto you, and if you will give diligent heed unto their teachings, you will be blessed. What a blessed satisfaction it is to us, to have teachers in our midst who can guide us onward in the path that leads to exaltation and eternal life. Why is it that we wish the people to be obedient to the re-

quirements of the Gospel? Is it because of any particular benefit that we, the Elders of Israel, will derive from their obedience? No; but for the benefit of the people themselves. When we call the attention of the people to the necessity of their paying their Tithing, it is that they may secure unto themselves the blessings to be obtained through obedience to that requirement of the Gospel. I do not know that your paying your Tithing will add one particle to my exaltation, glory or happiness; and so it is with regard to all other laws and principles of the Gospel. If we tell the people to repent and to be baptized for the remission of their sins, it is that they may realize a blessing as the result of their obedience, and it will be put down to their account, not to ours. If you listen to the teachings of the Elders you will be blessed, for they are men of God; and when you receive the light which they have to impart unto you, there is then a reward

bility resting on your shoulders to make it known unto those who are still in darkness. God does not come himself to teach the Truth, but sends his angels unto man, and then uses man as his instrument, through whom he communicates his will unto others of his children. It is by the use of the intelligence men receive by which they will be judged. The door of salvation has been opened wide. The Lord wishes us to work voluntarily, as free agents. He himself is a Being of agency, and has passed along the same path which he wishes us to tread, and has attained to his exaltation just as he desires us to attain to ours. Let us pursue the path which has been pursued by our heavenly Father. We are his children. If we are faithful over a few things, we will be made rulers over many things. Remarks have been made with regard to the government of families. Let the man who would control his children, first learn to govern and control his own passions; then will he gain power with our Father and with man, because he will have power over himself, and will then be in a condition to govern those who are under his charge. Let him who would be powerful, be humble and obedient. Jesus said, Let him who would be great among you be the least. Then let us be humble if we wish to obtain blessings, I would say to the Elders, Do not expect too much from the people, for the Sanctuary of the Lord's house is not in these lands; yet all should do right. I would say to the Saints, Get out of these lands as speedily as possible; do not sit down here and expect to receive all the blessings promised to the faithful; do not think there will be peace here for long, or you will find yourselves miserably mistaken. If you can go next season, go if the way is open, and it is in your power. Thousands have gathered up to the Valleys and have rejoiced exceedingly on the journey, and in all that has happened to them while walking in the path of duty, whilst others have not. I feel like hastening the Gathering. It seems that the Saints do not turn against and apostatize from the Work of God till after they have gone to Zion and received

their endowments. I feel as if I wanted to see the Work roll onward with speed, and see the good Saints coming in possession of the blessings of God, and those who have not the truth abiding in them, sifting out. No damnation is greater than that of those who have received great light and then have turned from it, for the higher we climb the farther we have to fall. It requires the exercise of every faculty to keep us in the path of truth and duty. The Adversary is ever on the alert to lead the Saints astray, for every influence of evil that will be trying to operate on those who are not living uprightly, there will be ten endeavoring to lead captive those who are striving to serve the Lord. Whilst we are here we are constantly coming in contact with the influences of the world, and we cannot rear our children in the nurture and admonition of the Lord. True, there is more liberty of conscience enjoyed in this country than among most other nations of the earth. In the States of America the laws of the Constitution are good and liberal and free, but the officers do not properly administer them; the laws are good, but the executors are corrupt. Here the law is more respected, and that is the reason we can meet here to-day without fear of molestation. Yet it will not always remain so. Doubtless many of you can remember the time when the people of this country were more law-abiding than they are now. That same spirit of mobocracy which caused the American people to drive and persecute the Saints is spreading, and ere long, it will reach this country. The executors of the laws will lose the power of putting them in force, and we see that there is even now a growing disrespect for the law, and as this feeling increases, there will be less respect shown for the rights of the Saints. Those countries in which there is no liberty of conscience, no religious toleration, the Lord will take in hand, and will break in pieces their iron power, and overrule that his messengers may have the liberty to preach the Gospel to them, that the people may either be saved or condemned, as they shall chose or reject the message of salvation. All man-

kind will be saved according to their own actions. This Work is full of the blessings of God, and its principles are full of light and salvation. The Savior said, "Come unto me all ye that are weary and heavy laden, and I will give you rest." How great is the reward which lies at the end of the race. Then let us faithfully perform that part of the work we have to accomplish, and earn the great reward in store for the Saints. God is dependent on the obedience and diligence of his children for the rolling on of his Work, and the upbuilding of his kingdom on the earth. The Adversary has monopolized all the wealth, power, education, &c., of the earth, but all this is going to be reversed, for the Lord is going to redeem this world from the power of Satan. We can aid in accomplishing this work. I am glad there is one place on the earth where the people are endeavoring to serve God, and are doing all they can towards making the place of his feet glorious. A nucleus is forming in Utah, where the Saints are comparatively free from evil. The good are gathering there from all nations, whilst the bad are being left behind. The evil gets worn out before it reaches the mountains, just like the flood which John the Revelator saw proceeding out of the mouth of the beast against the Saints, but which was swallowed up by the earth before it reached them. This reminds me of the expedition which was sent, in 1857, by the American Government against the people of Utah. The energy of that force was comparatively wasted of its strength before it reached the Saints. The desert and sandy plains and drying atmosphere exercise a very savory influence in behalf of His people. How often has the Lord miraculously interposed to stay the flood of persecution, and caused our enemies to become powerless in their efforts to destroy us. The enemies of righteousness, in former dispensations, have had power to stay the Work of God and prevail against it in the earth for a season, but it is different now, for the set time approaches when the Lord will take possession of his own. Many may turn aside from the Truth,

but, in doing so, they will only accomplish their own discomfiture, not that of the Work of the Lord. I would say to you rich men, bring in your treasures to assist in building up God's kingdom. Do not smile, brethren and sisters, because I talk of rich men, for I cannot see why a rich man should not embrace the Truth as well as a poor one; but I presume it is now pretty much as it was in the days of Jesus. He said it was as possible for a camel to pass through the eye of a needle, as for a rich man to enter the kingdom of heaven. But this is not the Lord's fault, for I expect he would just as soon have a rich man as any other, were he humble and faithful. I suppose the reason why so few of the wealthy embrace the Truth is, because they are too much choked up with pride, prejudice and the things of this life, so that there is scarcely room for anything else. "The earth is the Lord's and the fulness thereof," and if the Lord gives a man means, he gives him an increase of power to do good, and he will consequently have more to account for. "What shall it profit a man if even he should gain the whole world and lose his own soul?" Some have given their means to build up the Devil's kingdom, and after exhausting their possessions in this way, have then turned their attention to the Truth. How much better and more satisfactory to themselves would it have been, if they had given what they had towards building up the kingdom of our God, instead of the Devil's kingdom. As a general thing, the Gospel net catches the poor and unlettered, as they are not so much choked up with prejudice, tradition, false education, &c., but are more like the unwritten page, which can be written upon without the trouble of erasing, as you would have to do was the page already written upon. May God bless you. Amen.

In the evening President Wells made the following remarks:—I again arise to speak to you before bringing our Conference to a close. I can truly say we have had a good time, and that the teachings which have been given have been excellent, and

the testimonies which have been borne have been strongly and faithfully delivered, and will be remembered by you in a day to come. It has been clearly shown that it is a Gospel requirement to be baptized for the remission of sins. Jesus, when sending his servants forth into the world, said, Go ye unto all the world and preach the Gospel, baptizing in the name of the Father, the Son, and Holy Ghost; he who believeth and is baptized shall be saved, and he who believeth not shall be damned. We testify that this is the same Gospel that was taught by Jesus and by his Apostles. We do not speak to please the fancy or tickle the ears of the people, but we speak forth the truth in plainness and in simplicity. I presume that Jesus, instead of tickling the people's ears, caused them oftentimes to tingle with the plain truths he uttered. In His day the servants of God were persecuted even unto death, insomuch that the Lord took his Priesthood from amongst men, because they were no longer worthy of it, and he took it up into heaven. It is different in these days to what it was then, for the tables are now being turned, and the wicked shall be cut off from amongst the people of the earth. This is the stone which is spoken of by Jesus, that on whomsoever it should fall it would grind them to powder. Do we know this?

*(To be continued.)*

Yes! Do we put a fine coloring upon the Truth as an inducement to cause people to believe it? Do we tell that which is smooth and pleasing, to win them to the Cause of light? No, we do not! Those who embrace the Gospel, as a general thing, have to sacrifice their prospects in this life, and relinquish former friends and associates, for they will no longer own them. We appeal not to the enthusiasm of the people, but to the reason which our Father has given them. We make a faithful proclamation of the Truth, that we may free our own skirts from their blood, and from the blood of this generation. I was personally acquainted with Joseph Smith the Prophet, and I know that he was uncouth and unrefined in his manners, according to the ideas the world have always entertained of refinement, for all the polish he received was derived from the principles of the holy Gospel, as revealed to him by our Father through his angels or by his Spirit. I have heard him say of himself, that he was a stumbling block in the pathway of some, and they apostatized in consequence of his being so unpolished. I suppose that the people who lived in Peter the Apostle's day, would look on him pretty much as the people did on Joseph, for I expect that Peter was rather a rough, unpolished block.

## THE WISDOM OF GOD AND OF MAN.

The wisdom of God is not as man's wisdom. His purposes, and the means he takes to accomplish them, are not understood by man unless he is lighted up by the Spirit. The results which flow from the simplest requirement of our Father's will have, perhaps, a more important bearing upon our future destiny, than we are at present at all aware of. Not a hair of our heads, we are told in the Sacred Book, can fall to the ground unnoticed; and, if such be the case, there is not the most unimportant action we can perform, nor the most simple thing

that we can do, that is not known to Him immediately after it has transpired. We may, ourselves, deem them of trifling importance, and yet they may influence and give complexion to our whole future life.

It has been more through a spirit of thoughtlessness and a desire to procrastinate, that mankind have sinned, than through any deliberate intention on their part of refusing allegiance to the King of heaven. The pleasures of this life, though fleeting and transitory, are very gratifying to our nature, and the false teachings of



those who have professed to dispense the Word of God unto the thirsting souls of fallen men, have rather led them to put off the day of repentance and reform, than to turn to and serve God in faithfulness and humility. Disastrous, indeed, unto mankind, has been the result of this perversion of power and superior prerogative. Men go on sinning until, at the eleventh hour, when about to bid farewell to this mortal life and its evanescent joys, they suddenly recollect they have a God to make their peace with and to serve. And who is responsible for this? Surely not the ignorant man and woman who implicitly rely upon the superior qualifications of their spiritual guide. They will necessarily lose the reward of faithfulness, but by far the greater part of punishment will fall upon those who, blessed with a greater knowledge and a greater light, have used it rather to enslave the mind and to trammel the understandings of others, than to liberate and free them.

We never yet have feared for the onward progress of the Gospel of Jesus Christ. Storms may surround the faithful Saints, the bands of prejudice may encircle the Elders, yet the sun of the Spirit, with its brightness, will clear away the former, and the determined perseverance of the Elders will burst asunder the latter, and the progress of the kingdom will still be onward and upward. There are more persons for it than there are against it. Invisible legions, panoplied in truth and marshalled by celestial, superhuman wisdom, are in battle-array to speed it onward. The cry, "Delusion! delusion!" may sound over the earth, and be given ready credence to by multitudes, yet the fact, the important fact still remains, that it is God's Work, and that he has promised to sustain it and to make it victorious over all the kingdoms of this world.

Perhaps only the Latter-day Saints understand, at this time, or properly appreciate this fact and its importance. We have partaken of the testimony of the Spirit, and have been made acquainted with the purposes of God in relation to this earth. We have a living, growing light within

us, which shines in the midst of the darkness of the world. We have it in our power, by a ceaseless vigilance and a continued faithfulness, to ever retain it. It does not require the learning of schools, nor the strict formalities of academicians, to give and preserve it unto us. We have for a tutor the Spirit of Truth. We have for our reading the open volume presented by nature. We have no need to rely upon the opinions of merely learned men; for we can apply for wisdom at the fountain-head of all intelligence and of all truth. Truth, though for a time bound down, and mayhap obscured, will burn ceaselessly and will conquer error eventually. The battle may be long and may be severe, but victory will at last come. Our patience may be tried by waiting and watching, but if we falter and stumble not, our reward will be sure. And then, our very trials will be causes of rejoicing unto us, for they will make us realize the magnitude and the grandeur of the blessings we have won.

We look around upon the world of human life, and we find nations and individuals each following out separate paths. They are engaged in designs of their own planning, careless of the sufferings or the crimes of others, so long as they infringe not upon the circle of their own domains. There are some men even in the world who strive to stem this torrent of selfishness, but they are swept away before its advancing floods. They go to battle depending upon their own strength, not relying upon the God of battles. Their wisdom fails them, and their cherished schemes fall to the ground. But the Prophets and servants of God go to work with a more reasonable hope of success. They get first the Spirit of God, they make themselves acquainted with his commands, and in a humble, meek and childlike confidence, they look to Him for aid. They do not profess to be learned, nor can they hope to be supported by kings and congresses, but they have to work oftentimes alone, among the lowliest of the poor, yet among those who are honest enough to receive their testimony.

But is it not under trial that the energies of men are developed? Is it

not under the severe storms of adversity that endurance and courage and mind are trained into a state of the highest efficiency. It was in the forests of America, in the midst of no common suffering and difficulty, that liberty was fostered and religious tolerance was given birth to. So will we find that danger and difficulty will develop the rising generation of Saints into men and women of no common calibre. Our fathers have already manifested their willingness to labor, and their competency to grapple with adversity. They have labored boldly, fearlessly and nobly for the spread of truth and the overthrow of error, and an unprecedented success has waited on their efforts and rewarded their zeal. Shall the after progress of the kingdom be less rapid in the future than it has been prosperous in the past? Not if we do our duty—not if the Saints are diligent in the performance of duty and true to the covenants they have made.

Difficulty has ever barred the progress of truth. It has only been when ignorance could no longer contend, when crippled by the mass and weight of its own chains, that truth has burst

upon the world. Entrenchment after entrenchment has had to fall before the citadel of error could be assailed and won, and the standard of truth and of salvation and safety could be reared aloft to the breezes of heaven. And man has had to wait the culmination of circumstances—the development of certain properties or purposes, before he could dare, with hope of success, to unfold his mission to the world.

This is what uninspired men have done; but He who rules the winds and the waves, whose voice is heard in the storm and in the whispering zephyrs, to whom a day is as a thousand years to us, has power to commission and send forth men to do his bidding. And do they flinch? A Jonah faltered, but dared not disobey. A Daniel braved the fiery furnace and the lion's den, and came from both unscathed. And in our day such men have and are still living, and it is for us, if we wish for life eternal, everlasting and enrapturing, to listen to their teachings and to give heed to their counsels.

J. G. R.

## HISTORY OF BRIGHAM YOUNG.

(Continued from page 776.)

### HISTORY OF ORSON HYDE.

“During this same summer I was appointed to go up to Jackson county, Missouri, in company with Elder John Gould, with special instructions to the Saints there, from the Prophet Joseph, in Kirtland. We started on foot with our valises on our backs, a distance of about one thousand miles. We traveled about forty miles per day through a sickly fever and ague country, swimming rivers, and pushing our clothes over on a log or raft before us. We arrived in Jackson county about the beginning of the Saints' troubles there. We delivered our letters and documents, and were sometimes surrounded by the mob, who threatened to wring our heads off from our shoulders. Several little skirmishes took place while there, and some few were killed and wounded.

Times began to be warm, and expulsion seemed inevitable. The Saints began to flee over the river to Clay county, and we, having done all we could, took a steamer for St. Louis on our return home. We arrived home in Kirtland in the month of November 1833.

In the winter and spring of 1834, I took another mission to Pennsylvania, Elk Creek, in company with Elder Orson Pratt, to preach the Gospel and to call a company to go up that summer to Missouri. We went as far east as Genessee, N.Y.

In the month of May, the company started from Kirtland for Missouri. I went round by Florence to collect some money due me there, for the benefit of the camp. I obtained between one and two hundred dollars, met the camp near Dayton, and turned

in myself and my money to strengthen the camp.

On our way up on the north side of the Missouri river, when nearly opposite Jefferson city, the place of residence of Governor Daniel Dunklin, Governor of the State, I, with brother Parley P. Pratt, was deputed to go and see him, and ascertain if he could not do something towards reinstating our people upon their lands and take some steps to punish our persecutors. But he referred us to the courts of the respective counties in which our grievances originated, and said that he entertained no doubt but that these courts, that had full jurisdiction, would do us ample justice in the case. He knew better. He knew that both magistrates, constables, judges and sheriffs were engaged in the mob, and were sworn to destroy us. He well knew that to refer us to these courts for justice, was like referring us to a band of thieves to sue for the recovery of stolen property. The courts would do nothing—the Governor would not if he could, and the President of the United States, at the head of all political power, could not correct one error in any branch below him, neither redress us in any way. Heaven blot out such a Government from the records and family of nations. We were compelled to return with the same knowledge and comfort that we had before—God with us, and everybody else against us.

Returned from Missouri the same summer.

On the 4th day of September following, I was married, in Kirtland, to Miss Marinda N. Johnson, daughter of John and Elsa Johnson, by Elder Sidney Rigdon. ✕

This winter the Twelve Apostles were chosen, and I, being one of that number, was appointed, with the entire Quorum, to take a mission through the States, and hold Conferences in all the Churches. In the spring of 1835, the Twelve started, and went through to the States of Vermont and New Hampshire, preaching and baptizing, holding Conferences and strengthening the Churches, regulating and putting them in order. Returned to Kirtland in September of the same year.

In the spring of 1836, I took a mission to the State of New York, in company with several others of the Apostles. I labored in the vicinity of Rochester. Fell in with Joseph and Hyrum at Buffalo, on their way to Canada, and took dinner with them at a hotel. I next proceeded to Canada, to join Elder Parley P. Pratt, who had previously gone there, and had called for help. Elder Pratt and myself labored in company for a season.

At one meeting a learned Presbyterian priest came in just at the close, and bade us a challenge for debate. We, at first, declined, saying that we had all the labor we could attend to without debate. But nothing would answer the priest but debate. We then said, debate it should be. Accordingly, time and place were agreed upon, and also the terms and conditions. Before the debate came off, Elder Pratt was called home as a witness in a case at law, and left me to meet the champion alone. The time arrived, and about one acre of people assembled in a grove, wagons arranged for pulpits opposite each other, and presently the priest came with some less than a mule-load of books, pamphlets and newspapers, containing all the slang of an unbelieving world. The meeting was duly opened by prayer. All things being ready, the battle began by a volley of grape and canister from my battery, which was returned with vigor and determined zeal. Alternate cannonading, half hour each, continued until dinner was announced. An armistice was proclaimed, and the parties enjoyed a good dinner with their respective friends.

After two hours, the forces were again drawn up in battle array. The enemy's fire soon became less and less spirited, until, at length, under a well directed and murderous fire from the long 'eighteens' with which Zion's fortress is ever mounted—to wit: the Spirit of God—the enemy raised his hand to heaven and exclaimed, with affected contempt, 'Abominable! I have heard enough of such stuff.' I immediately rejoined, 'Gentlemen and ladies, I should consider it highly dishonorable to continue to beat my

antagonist after he had cried enough,' so I waived the subject. The priest did not appear to think half so much of his scurrilous books, pamphlets and newspapers, when he was gathering them up to take away, as when he brought them upon the stand. Their virtue fled like chaff before the wind. About forty persons were baptized into the Church in that place (Scarborough) immediately after the debate. Jenkins was the name of the priest. It is highly probable that he has never since challenged a 'Mormon' preacher for debate.

When Elder Pratt returned to Canada, my wife came with him, and joined me in that country. We continued to labor in Markham, Scarborough and Toronto during the season, and returned to Kirtland in the Fall, after raising up several Branches of the Church. Engaged this winter in reading Hebrew.

Spring of 1837, went on a mission to England, in company with Elders Heber C. Kimball, Willard Richards, John Goodson, Isaac Russel, John Snider and Joseph Fielding. Labored in Lancashire and Yorkshire, and baptized about fifteen hundred souls by our united labors, and returned again to Kirtland, May 21st, 1838. This summer I removed with my family to Far West, in Missouri, where I was taken sick, soon after my arrival, with bilious fever, and did not fully recover until the spring of 1839.

Few men pass through life without leaving some traces which they would gladly obliterate. Happy is he whose life is free from stain and blemish.

In the month of October, 1838, with me it was a day of affliction and darkness. I sinned against God and my brethren; I acted foolishly. I will not allude to any causes for so doing save one, which was, that I did not possess the light of the Holy Ghost. I lost not my standing in the Church, however; yet, not because I was worthy to retain it, but because God and his servants were merciful. Everlasting thanks to God, and may his servants ever find mercy. Brothers Hyrum Smith and H. C. Kimball, men of noted kindness of heart, spake to me words of encouragement and comfort in the hour of my greatest sorrow. But Hyrum is gone! Peace to his ashes and blessings upon his posterity. Heber lives, and may he and his posterity live to tread upon the necks of the enemies of God. I seek pardon of all whom I have offended, and also of my God, in the name of Jesus Christ. Amen.

I located with the Saints in Commerce, since Nauvoo. Here I took the ague, which lasted me for months, and which came well nigh killing me and also my family. At the April Conference in 1840, reduced to a mere skeleton, I was appointed, in company with Elder John E. Page, to go on a mission to Jerusalem, and started—gone nearly three years. Performed the mission, but Elder Page did not. Returned to Nauvoo—latter part of December, 1842, the particulars of which, and my subsequent history, are contained in the general records of the Church."

(To be continued.)

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## THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, DECEMBER 10, 1864.

### INCIDENTS OF THE HISTORY OF ZION'S CAMP.

[We have subjoined, for the benefit of our readers, the following "Incidents of the history of Zion's Camp," which did not arrive in time for our previous issue, taken from the *Deseret News* of October 19, 1864.]



We give in this number some of the most important, and to us interesting incidents, connected with the calling by revelation, through the great Seer of the 19th century, the organization and travels of the 205 men who went to fulfil the commandments of Heaven.

In December, 1833, soon after the news of the expulsion of the Saints from Jackson county, Missouri, reached the brethren in the east, a revelation was given which is recorded in section 98 of the Book of Doctrine and Covenants, and in the February following another revelation was given, see section 101, paragraph 5.

With a full determination to render implicit obedience to these revelations, President Joseph Smith, Elders Parley P. Pratt, Lyman Wight, Sidney Rigdon, Hyrum Smith, Frederick G. Williams, Orson Hyde, Orson Pratt and other Elders, visited the Branches of the Church of Jesus Christ of Latter-day Saints in New York, Pennsylvania and the New England States, collecting together as many as could be obtained to go in fulfilment of the aforementioned revelations. Many who had money were unwilling to invest their means until they should hear of the certainty of peace. The poor among the Saints were awake to their duties, and determined to do all they could for the accomplishment of the purposes of the Almighty.

About fifty volunteers were obtained in the vicinity of Kirtland, and nearly one hundred from the eastern Branches of the Church.

The main body, consisting of about one hundred, left Kirtland, Geauga county, Ohio, on the 5th of May, 1834, and by the next Sabbath the Camp had received considerable accessions to its numbers, say in the neighborhood of sixty. Part of these were from the Eastern States, and the remainder from Ohio. They organized into companies called tens, each company being provided with the necessary tents and other camp equipage. Messes for cooking purposes were also formed. They made an orderly encampment, and kept guard every night in order to protect their animals and other property.

The journey from Kirtland to Clay county, Missouri, was performed in forty-six days, travelling days being thirty-seven. Most of the company travelled on foot. Much of the country through which they travelled was new, in consequence of which they were frequently obliged to take a circuitous route.

Elders David W. Patten and William D. Pratt were sent forward from Kirtland in advance of the Camp, to carry the revelations to the brethren in Missouri, and apprise them of what was in progress for the redemption of Zion.

Daniel Dunklin, then Governor of Missouri, had previously promised to reinstate the Saints upon their lands, specifying, however, this very singular condition, that they must defend themselves afterwards. Elders Orson Hyde and Parley P. Pratt visited the Governor, and informed him that the Saints were waiting for and anxiously expecting him to fulfil his promise, which he positively refused to do.

The people in Jackson county, through some gentlemen of Clay, proffered to sell their possessions in the former county to the Saints, or to buy of the Saints at an appraised value. They were answered that to sell our possessions would amount to a denial of our faith, but the offer was made to accept the proposal to purchase theirs, upon which they declined to sell.

Section 102 in the Book of Doctrine and Covenants, is a revelation given on the banks of Fishing river, Missouri, and explains the reason why the Camp broke up without going into Jackson county.

"Verily I say unto you who have assembled yourselves together, that you may learn my will concerning the redemption of mine afflicted people.

And Zion cannot be built up unless it is by the principles of the law of the celestial kingdom, otherwise I cannot receive her unto myself; and my people must needs be chastened until they learn obedience, if it must needs be, by the things which they suffer.

For behold, I do not require at their hands to fight the battles of Zion; for, as I said in a former commandment, even so will I fulfil. I will fight your battles.

Behold, the destroyer I have sent forth to destroy and lay waste mine enemies: and not many years hence they shall not be left to pollute mine heritage, and to blaspheme my name upon the lands which I have consecrated for the gathering together of my Saints."

Out of the whole number that went as far as Fishing river, two went off because they had not a chance to fight the mob, one left without his discharge, and all the rest carried out the requirements of the Prophet in good faith.

The same revelation required the Saints to send up wise men with money, to purchase all the land they could in Jackson and the counties round about. In obedience to which they subsequently purchased and acquired the immense tracts of land owned by them in Jackson, Clay, Ray, Caldwell, Clinton, Davies, Livingston and Carroll counties, from which they were driven out of the State, under the exterminating order of Governor Lilburn W. Boggs, in the Fall of 1838.

Prayers were had in each tent of the Camp every morning and evening during the entire journey. The Camp rested on Sabbath days, and held meetings, at which the Sacrament was administered. President Smith was constantly teaching the brethren, both in public and private, the principles of the kingdom. All the brethren travelled on foot, except the invalids, packing their knapsacks, and much of the time carrying their fire-arms. The wagons were each drawn by one or two horses, and were so heavily laden that the brethren had frequently to draw them through the mud, and other bad places, by hand. This was almost an every day occurrence while passing through the swamp-lands of Ohio, Indiana and Illinois.

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## OBITUARY.

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Elder John Moburn Kay died (according to letters received from sister Kay) on the 26th of September, at about 3 a.m.—in camp on the banks of Little Laramie Creek—of mortification, induced by rheumatic fever, from which he had been suffering nearly ever since leaving Wyoming.

Elder Kay was born at Moorside, Bury, Lancashire, at about twenty minutes to 1 o'clock on the afternoon of the 6th of October, 1817, and was consequently about 46 years, 11 months and 20 days old at the time of his death. He embraced the Gospel at St. Helens, Lancashire, where he was baptized on the 29th of May, 1841. He sailed, with his family, from Liverpool, on the 18th of September, 1842, in the ship *Sidney*, of Boston, Captain Cowan, and landed in New Orleans on the 14th of the following November. He left New Orleans on the 18th of November, on the steamer *Alick Scott*, arriving at St. Louis on the 15th of December, and left the same day for Alton,

Illinois, where he remained until the latter part of April, 1843. when he took his departure on the *Maid of Iowa*, Captain Dan Jones, for Nauvoo, which place he reached either during the last days of April or the beginning of May. He remained in Nauvoo until 1846, when he removed his family to Winter Quarters, where Florence now stands, and proceeded thence to Utah in 1848. He resided in Great Salt Lake City until 1855, when he was called to take a mission to England. He accordingly left home on the 8th of May, 1855, arriving in England on the 12th of August of the same year. When the Elders were recalled, on the approach of the United States' army to Utah, he sailed from England, in company with President Orson Pratt, in the steamship *Hecla*, on the 14th of October, 1857, travelling by way of Panama and California, and reached home, via the southern route, early in 1858. He again left home, on a mission to England, on the 30th of September, 1860, arriving in Liverpool on the 21st Dec. of the same year. He labored as President of the Manchester Conference, and Pastor of the Manchester District, until April, 1863, when he was appointed to preside over the Birmingham District, in which position he continued until he was released to return home, and took his departure in the ship *Hudson*, Captain Isaiah Pratt, on the 3rd of June, 1864.

During the latter years of his life he had been a fearful sufferer from rheumatism. He had been confined to his bed for weeks with that disease, on both occasions, previous to leaving home on his missions to England, and suffered most acutely from the same cause while in England the last time, particularly during the last year of his sojourn here, when his head was seldom free from pain. He was greatly beloved by all the Saints among whom he labored; and, according to letters received from some who accompanied him on the *Hudson*, he was actively engaged, until prostrated by sickness, both by night and by day, in watching over and promoting the welfare and comfort of the Saints. He lived faithfully, died peacefully, and will, doubtless, rise gloriously.

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ABSTRACT OF CORRESPONDENCE.

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✓ SWISS, GERMAN AND ITALIAN MISSION.—By the kind permission of Elder William W. Riter, we are enabled to give the abstract of a letter received by him from Elder Joseph Weiler, written in Rotterdam on the 20th ult. He writes as follows:—"I feel the loss now of meeting with the Saints on Sunday, and the many friendly chats I have had with them in England; but it is all right, and as it has fallen to my lot to be deprived of that privilege for a short time, I will strive to do my duty. I only pray that I may have courage to pass through manfully and faithfully, as many others have done. I am at present doing my best towards endeavoring to acquire a knowledge of the principles of the Dutch language, although it is hard for me to understand their pronunciation. You will want to know how I get along—with the help of the Lord I get along very well; and, with the aid of brother Mets, who is very kind to me, I am learning slowly. I will try and tell you how matters stand here as far as I can learn. There has not been any baptized since you were here, but in and around Rotterdam there are about thirty, large and small, who believe the Gospel and are anxious to be baptized as soon as we can

attend to it. I expect there will be two or three families emigrate from here next season—that is if all is well.” Also, we present a brief abstract of a letter received from Elder G. Sangiovanni, written from St. Germain on the 18th ult. :—“Your last found me enjoying very good health, but having caught a severe cold I have been ill since that time; my progress in the language for the last two or three weeks has not been so rapid, in consequence of this and of cold weather, but I am still in faith, and trying to do all that I can for the kingdom. I have formed a goodly number of acquaintances, and they treat me very generally with respect, and like to talk with me about America; but when I commence talking with them on the principles of ‘Mormonism,’ they say their own religion is good enough for them, and, besides, it is far more fashionable. The people are among the most ignorant I have ever seen to be counted amongst the civilized. They are many years behind other nations in improvements. They sift all their flour, as their mills have neither bolters nor smutters. Their machinery, generally, is brought from England. The people I have resided with have moved their sitting-room down below, to one that is partly under ground, which makes it very damp, and to get to it we have to pass through the one occupied by the sheep and goats, so that altogether it is not very pleasant nor healthy.”

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#### NEWS FROM CONFERENCES.

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**SOUTHAMPTON CONFERENCE.**—We have received from Elder Henry Puzey the minutes of a Conference held in Southampton, on Sunday the 16th of October, 1864, at which were present—Elders Brigham Young, jun., of the Presidency of this Mission, E. F. Bird, President of the Southampton District, D. P. Kimball, President of the Southampton Conference, and Elders Isaac Bullock, Jonas N. Beck, Junius S. Fullmer, John H. Donnellon, J. E. S. Russell, Lorenzo D. Rudd, B. W. Kimball and Andrew Simmonds. The Work of the last days is on the increase in the District and in the Conference, the Saints are in a healthy condition, and the Spirit of our Father is aiding the labors of the Elders. The instructions given were well calculated to inspire confidence and cheer the Saints onward in the path of duty. On the Monday evening following there was a social gathering of the Saints, and the time was spent in singing the songs of Zion, recitations, &c., at the close of which President Brigham Young, jun., made some remarks to the assembled Saints, which made an impression not to be soon forgotten.

**LEEDS CONFERENCE.**—We have received, from Elder John Nicholson, the minutes of a Conference held in the Stock Exchange, Leeds, on the 23rd of October, which we are unable to publish in full, but we give a synopsis (p. 785) of the remarks made by President Daniel H. Wells on that occasion. There were present at this Conference—of the First Presidency of the Church of Jesus Christ of Latter-day Saints and of the Presidency of this Mission, Elder Daniel H. Wells, and Elders C. M. Gillet, Thomas Taylor, George J. Marsh, John Nicholson, Alfred Lee, John Sharp, jun., and John Hubbard. The day passed in hearing the reports from the Elders, and instructing the Saints in the manner usual in such assemblages, and the spirit enjoyed was one of peace and



joy. The words of soberness and instruction which fell from the lips of the Elders were listened to attentively, and if put into practice by the people, will not fail in being very beneficial and useful to them. The testimonies of the brethren were powerfully supported by the Spirit of God, so that those who were acquainted with its promptings could rejoice abundantly in its manifestation. The Work is progressive in the Conference, the people increasing in well-doing, and constant additions are being made to their numbers.

## C O R R E S P O N D E N C E .

### SOUTH AFRICAN MISSION.

[Elder George Reynolds has kindly given into our hands the following letter from Elder A. H. Noon, which we present to our readers.]

Durban, Natal, Sept. 30, 1864.

Dear Brother,—Your letter came duly to hand, and gave me much pleasure. This is not as yet a country where very stirring events are taking place, but people are pretty generally engaged, to their own satisfaction, in the pursuit of money; a friendly sort of drunkenness—the duty paid on liquor brought to this Colony, as yet, exceeding the gross value of all the exports. I do not think that many here will be likely to yield compliance with the requirements of the Gospel until after they have been well whipped. We have preached and borne testimony to many—all the day long—good men have been sent to this country, who have labored hard with the people, but when they can be got to listen at all, the tidings of the Gospel seem to sound as empty to them as “tinkling brass or a sounding cymbal.”

How frightfully hollow and empty is that wretched apostacy, modern Christianity! The darkness and corruptions of professing Christian nations will, I feel assured, be a theme to dwell on in the future. They are imagining themselves the lights of the world, and they declare mankind never were so enlightened before. My impression is, that never before, in the world's history, has there been an age more spiritually dark, for “though many run to and fro,” and knowledge is being increased, yet

“darkness covers the earth, and gross darkness the minds of the people.” I hope none of us will lose our own way. I want to try to keep in the light, anyway. I suppose I must try and write you something else besides a sermon; but there is little news to tell you, and if I do not myself write a long letter, I cannot consistently expect one in reply.

People have been very gay here lately, opening a new bridge, a really first-class iron bridge, the finest and largest of its kind in South Africa. As an officer of volunteers, I was present. The speechifying—wasn't it beautiful, and didn't they prophecy fine things for Natal—how it was yet to be a great country, “and is it not a wonderful thing that while America and Europe have a few temporary difficulties to encounter, here we are all right,” &c. These, although not the exact words, were the general sentiments of the speakers. It was not wisdom for me to speak, or, like Micah, I could prophecy evil to the house of Ahab. My impression is, that a few short years and God will stir up the Kaffirs here, and make them the instruments of his anger. There are about ten blacks to one white man in this Colony, and outside there are, comparatively speaking, *any number* more or less evilly disposed towards the Colonists. Let England become involved in war, requiring her to withdraw her troops from here, which has already been proposed, and then the Gentile prophets will find out that they are the false prophets, who cry out “Peace! peace! when there is no peace,” and would

make the "commandments of God of no avail by their traditions."

The STARS and JOURNALS come safely to hand, and in this desert region they are most welcome visitants. Long ere this, I presume, brother Cannon will have left England. He has labored zealously and well—the prayers of all the Saints must go with him. Under the new Presidency I trust the Work in England will continue to throw forth vigorous shoots, and spread forth on the right hand and on the left, and I know no effort will be spared to cultivate the vineyard of the Lord.

I will conclude with the united love of all the brethren who are here, asking God to bless his servants, yourself and all the household of faith. I remain your brother in the Gospel Covenant,

A. H. NOON.

Port Elizabeth, Oct. 15, 1864.  
President Wells.

Dear Brother,—It is with pleasure that I take up my pen to address you a few lines to congratulate you on your safe arrival at your field of labor in England, and to let you know concerning the Work of the Lord in this land. I expect, ere this, that President Cannon has left England for Zion, as I learned that he had been released to return home.

I wrote in July last to President Cannon, respecting the Work in this place, and gave a Statistical Report of this Mission. Since that time I have been travelling from place to place, visiting the Saints, and I am happy to

say that I found them, as a general thing, feeling well and striving to live their religion, and making preparations to leave those who have no love for the Truth, and gather with the people of God in Zion.

Since our last Emigration I have baptized eight. There are a number who attend our meetings that believe the principles we teach, and would like to be numbered with the people of God and escape the calamities which they see are coming on this generation, but have not the courage, as yet, to step forward and make a covenant with God to forsake their sins and be called "Mormons." I am sorry to state we have been under the necessity, of late, of cutting off from the Church three members. They are those who have been borne with for a long time, with the hope that they would reform, but without success.

I am happy to inform you that my health is good, and I am striving to magnify my calling as a servant of God, in preaching the Gospel and gathering the Saints to Zion. I hope to see a goodly number leave this Colony next season. I can say that the Lord has blessed me greatly on this Mission. I have realized the blessings that were pronounced upon my head before leaving Zion, and I hope to prove faithful and do much good.

I will conclude praying God to bless you in your high and holy calling, and all those associated with you. I remain your brother in the kingdom of God,

M. G. ATWOOD.

## SUMMARY OF NEWS.

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ENGLAND.—The east coast has been visited by a violent storm, which has done much damage to shipping and caused the loss of many lives. There was a large fleet of vessels in Yarmouth roadstead, consisting of coasters and steam colliers. According to the following the end is not yet:—"If M. Mathieu (de la Drôme) is not indebted for the fulfilment of his "predictions" to superior scientific knowledge, but merely to chance, assuredly chance has served him well. In his Annual for 1864, he announced that from the beginning of November to about the 20th of December, rain, 'disastrous rain,' would fall throughout a considerable part of southern Europe, at one time on one part, and again upon others. Up to the present date M. Mathieu de la

Drôme's predictions have proved correct. In Paris, for this last fortnight, we have had, with few intervals, heavy rain and strong wind; in some of the southern departments the same has prevailed, and provinces of Spain and Italy, as well as of France, have been visited with inundations. It would seem that we have not yet seen the end of them, and that 'fresh calamities are approaching.' The weather prophet writes to the papers, 'in the interest of science and humanity,' to remind seafaring people that 'one of the greatest tempests of the present century will be experienced between the 28th of November and the 3rd of December, according to the regions.' He also asserts that it will be accompanied by heavy falls of rain, particularly in the east of Italy; that violent squalls will follow in the course of the first 20 days of December, particularly about the 9th and 16th, and that all the atmospheric perturbations which, as he reminds us, were predicted 14 months ago, will be chiefly felt in the longitudes of Venetia and the province of Odessa. Disasters may also be apprehended at divers points of the 'French coast if my reiterated warnings are disregarded.'—*Correspondent of the Times.*

AMERICA.—The official returns of the recent election have not yet been received, but will not probably differ materially from the following estimates:—Mr. Lincoln's majority is about 300,000, distributed as follows:—Maine, 18,000; New Hampshire, 2000; Vermont, 20,000; Massachusetts, 70,000; Rhode Island, 5000; Connecticut, 2480; New York, 9000; Pennsylvania, 10,000; Maryland, 7000; Ohio, 20,000; Indiana, 25,000; Wisconsin, 10,000; Illinois, 34,000; Iowa, 25,000; Minnesota, 5000; Missouri, 5000; California, 25,000; West Virginia, 2000; Nevada, 5000. The three States carried by M'Clellan—Delaware, New Jersey and Kentucky—gave majorities of 450, 6500, and 25,000 respectively. The votes of the Electoral College stood—for Lincoln, 213; for M'Clellan, 21. The election of Fenton as Governor of New York was secured by about 7000 majority over Seymour. In the approaching Congress the Senate will stand 38 Republicans to 14 Democrats; and the House of Representatives 126 Republicans to 43 Democrats, with returns to come in, which will probably add eight Republicans and four Democrats. There seems to be no doubt that General Forrest has succeeded in cutting off the communication of the Federals by the Tennessee River from Chattanooga to Johnsonville and Nashville, and that thus the Federal garrisons at Chattanooga, Huntsville, Decatur and Knoxville are left with no other means of communication with Nashville and the North, than the railway which runs through the mountainous country between those two places. These garrisons, amounting together to many thousand men, are now in the position in which General Sherman's army found itself at Atlanta, with the additional disadvantage that they cannot escape to the south, and are threatened on the west by the army of General Hood, and on the east by that of General Breckenridge. It was reported at Richmond that the Federal garrison at Decatur, and also that at Huntsville, had surrendered, and that must be their fate before long unless there is a Federal army at Nashville strong enough to defeat General Hood, and another at Knoxville strong enough to repulse General Breckenridge. Any assistance from General Sherman, who has moved southward, is out of the question, and it is very doubtful whether there is any other Federal army in Tennessee capable of keeping the field against the Confederates. The Governor of Georgia, in a message to the legislature of that State, declares that the war may continue indefinite unless the people both North and South, in their capacity as sovereign States, shall bring their influence to bear on both Governments, requiring them to stop the war and permit the people of each State to vote to which Confederacy they will unite their destiny. In the meantime the Southern armies must be sustained. The Governor disapproves of arming the slaves, but would employ them in all useful capacities. On the question of the arming of the slaves being discussed in the Confederate Congress, the plan was opposed by a large number of members. The press accept Lincoln's election as a declaration of four years' more war.